

The WAR CRY

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

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HOLIDAY TIME

A COTTAGE by a lake, a summer resort, a camping trip, or an automobile tour—whatever our choice, most of us feel the need, at this time of the year, for a change of scenery and a period of physical and mental relaxation.

Nothing which is mobile can endure uninterrupted strain, whether it be animal life, plant life or machinery. During World War II, the huge machines in a chemical factory were kept running by three shifts of workmen for twenty-four hours a day over a period of six consecutive weeks. Then, whether they appeared to need attention or not, they were shut down completely for twenty-four hours to be overhauled, oiled, greased and made ready to run again. The period of inactivity forestalled mechanical breakdowns and minimized any work stoppage on that account.

Man, too, becomes tired after having carried a load of responsibility the year around. Campagne said: "Sound and activity and pleasures all cease to be significant for men who never withdraw from them." They lose their scale of values; they cannot see the forest for the trees.

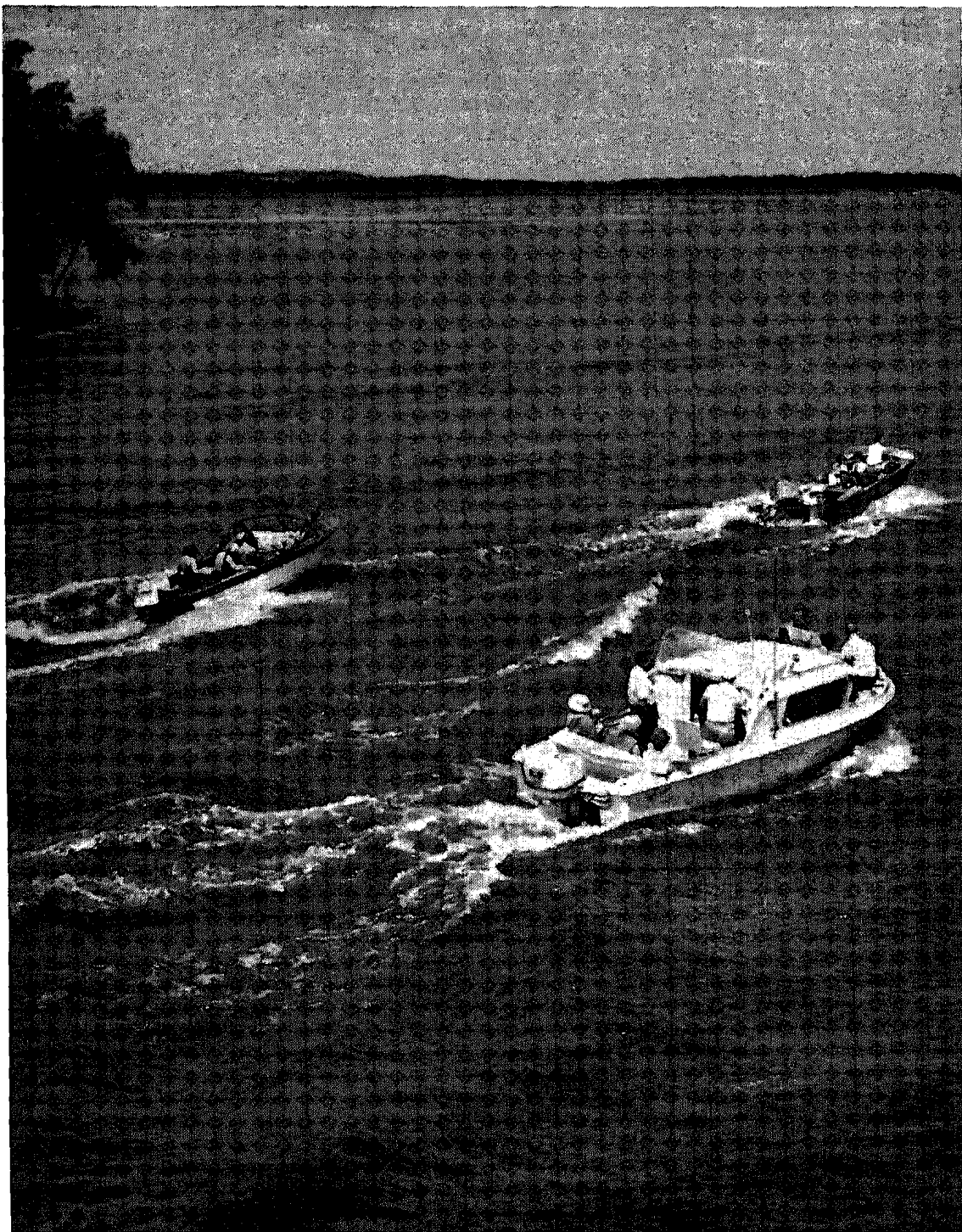


Industry in general during recent years has recognized the wisdom of annual vacations for employees. Experience has proved that a higher degree of efficiency is achieved when the workers are granted a regular and complete respite from their labours.

And so it has become the custom for most of us, early in the year, to start to think about vacations, and to plan to make the most of the period allotted us. As the time approaches, we anticipate with eagerness the opportunity to revel in the glories of nature, hoping to derive from our vacation the renewal and restoration of body, mind and spirit which we so much need.

But just as we lay down our tools of labour for a brief respite, so must we endeavour to lay down our worries and fears. When we are ready to leave and we lock the house door, we must lock within it the problems which customarily accompany our daily routine, bearing in mind that these problems have been expanding in appearance in direct ratio to our increasing fatigue. They will shrink to their proper proportions when we return, refreshed and invigorated, and with renewed strength and courage to cope with them.

For crowds of people a change of air and scenery will make a tremendous difference. But for none can these things make ALL the difference. The man with a nagging fear needs more than a long journey in order to "get away from it all". He needs to make



Photograph by Miller Services, Toronto

the inner journey from fear to faith. The woman with a twist in her soul needs more than a change of scenery; she needs a change of heart.

A few years ago there lived a farmer with a grouch. He had plenty of money, but his grumbling and shortness of temper made him a misery. On an impulse he decided that what he needed was a change of climate, and so with bag and baggage he sailed away to Bermuda, the island in the sun. But reports to hand suggest that he is as much a misery as ever; his need is not a change of climate, but a change of character.

Fundamentally, that is something we all need. A change of situation may be very

helpful—as Jesus Christ recognized when He took his disciples apart to rest awhile—but a change of attitude will be even more important.

In a Salvation Army meeting a man told of a time when he had to come to that very place broken in body and spirit. He had entered the Army hall and had found newness of life through Jesus Christ.

It may be that some who read this article need a similar experience. You need to get away from your habitual sin and selfish indulgence, and for that a railway ticket is definitely not enough. You need the love and power of God which have never been known to fail.

A SECOND CENTURY OF UNCEASING EXPERIMENT



General Frederick Coultts addresses the gathering in St. Paul's Cathedral, London, during the Centenary Celebrations.

ANOTHER CENTENARY MESSAGE FROM THE GENERAL

village, a Mid-Western town, a New Zealand farm will await the return of its own son or daughter in order to receive a living account of this historic Salvation Army occasion as seen through a pair of Salvation Army eyes.

This is true of the **INFLUENCE** of the Centenary as well.

Even a fire takes time to spread—as some who live in the Australian bush thankfully know to their preservation. But the influence of the Centenary, given time to spread and fanned by the wind of the Spirit, will yet bring new and welcome warmth and light to many a distant Salvation Army home.

This is the fire which, in the Founder's own words, will "make our weak hearts strong and brave". Under God, the Centenary can prove to be a twentieth-century bush which will burn and yet remain unconsumed.

As we Salvationists turn aside to see this great sight we shall hear the voice of God speaking from out of the fire even though we may live on the backside of some seemingly pagan industrial desert. After all, it was in the desert that God's voice was heard and His servant commissioned to bring salvation to His people.

Finally this is true of the **EFFECT** of the Centenary.

In recent days we have reaffirmed the place of our Movement in the Universal Church of Christ and have restated our function as a permanent mission to the unconverted. Now we must make good our words. Happily, we are not called to go to it alone. "God is with us; we're His soldiers."

New occasions teach new duties, and how to fulfil our mission in the second century will call for unceasing experiment; for a willingness to risk—and accept—the failure of our experiments and yet be ready to try again; for a flexibility that will suit our methods to existing circumstances rather than expect the current situation to suit our traditional methods.

SMALL OPEN-AIR GROUPS

So I see groups of Salvationists—and any six to ten of us can hold an open-air meeting (political groups do it in twos and threes)—using the city lunch break, the Saturday shopping hour, the factory canteen, the evening coffee bar or dance hall, as opportunities for personal evangelism.

Anything hitty-missy—"Will some comrade be ready with a word of testimony after we have sung the chorus once more?"—must be ended. Instead, the smallest open-air meeting will be intelligently planned and accompanied by a sustained canvass which will lead to a regular follow-up so as to provide as permanent a link as possible with every interested listener.

HOUSE FELLOWSHIP

Instead of the defunct weeknight meeting, a local officer or soldier will himself arrange a weekly house fellowship of an evening on the fringe estate where he lives. This will not of necessity call for the presence of the corps officer each time, but will form a centre of Christian friendliness which could open the way to the regular corps meetings on Sunday.

Nor will anyone write off such experiment as a total failure because souls are not crying to God for mercy during the first week. If we Salvationists have any lesson to learn at this point in our history, it is the need to pray, to plan, to have patience—and still to persevere with new ways to present the Christian faith.

So I could go on with suggestions—but every Salvationist will have his own. We must pray that God may bless them all and bless us all as we resume that holy war from which there is no discharge.

there am I in the midst of them". The Bible and the Church go inseparably together. It is when the Bible is studied within the fellowship of the house of God that the Holy Spirit acts on men through the Bible.

We may take pride and encouragement in the vast circulation of the Scriptures, but the book will only become fully effective when there is revival of the Church; when Spirit-filled men of God and the Bible go hand in hand.

THE Centenary is not over; it has only begun!

This is true of the **NEWS** of the Centenary.

The ripples started by a stone thrown into a pond take time to reach the farthest bank. Despite the fact that word of an event is transmitted almost simultaneously with the event itself, the real news of the Centenary remains to be carried to every corner of the Army world by the delegates who personally shared in the event.

It is they—and they only—who will be able to speak of the news which escaped the headlines or leaked away through the broad mesh of a reporter's hurried paragraph. They are those who will be able to speak of the inwardness of what they saw and shared, and many an African

COMMENT

BUT IS IT READ?

CHRISTIAN people will have found considerable encouragement in the announcement made recently by the General Secretary of the British and Foreign Bible Society, the Rev. N. J. Cockburn, that last year the Bible societies of the world circulated almost seventy million copies of the Scriptures. It means that by the time the reader comes to the end of this "Comment" column, over 500 copies of the Scriptures could have been placed in the hands of those who can and will read.

Also during 1964 the 875th language was achieved in which some part of the Scriptures has circulated.

At first sight the heart is gladdened by these figures and our reaction is to think that they are proof of the abiding grip that the Bible has on the hearts and minds of men. Why, then, we may ask, is there no discernible change in the spiritual climate? Why is religion not stronger than it is? The astonishing sale of the Bible does not seem to have altered the hearts or changed the minds of men in a degree proportionate to these figures.



Perhaps we have to restate and rethink our whole view of what the Bible does and how the Bible becomes effective in the lives of men. It has often been said that if we simply put the Bible into the hands of men, it will powerfully affect and change them. The plain fact is that it has not always done so.

What are we to learn from this? First, that the Bible does not become the word of God to any man until the Holy Spirit works in the mind of the man who reads it. In any successful harvest two things have to be prepared—the seed and the soil. Unless the soil be prepared, the growth of the seed will be retarded and even rendered impossible. The Bible normally speaks only to the heart which is prepared to be spoken to.

Secondly, it is within the fellowship of the Church that the Bible has to be read to be fully effective, and not only in private. The word of Jesus is still true, and it is not only a promise, but also an instruction: "Where two or three are gathered in My name,

WE NEED CHRISTIANS WHO CARE

YOUR Majesty, we are all so very grateful for the encouragement which you have brought today by your presence and by your words. We are all very privileged to be here to join in thanksgiving to God for a wonderful man and a wonderful work through a hundred years.

He was a remarkable man; one of the most remarkable men, I sincerely believe, who has ever lived. He had a single-minded devotion to God, had William Booth, and a deep love for his fellows and a flair of imagination for the things to do to put into practice that love for God and for his fellows.

He followed very seriously and joyfully the example of Christ and, when I think of William Booth and think of him following Christ's example, there's one sentence in the Gospel which specially seems to stand out: "The Son of Man is come to seek and to save that which is lost"—lost in two senses. There were two senses of that word "lost" which William Booth cared about so much.

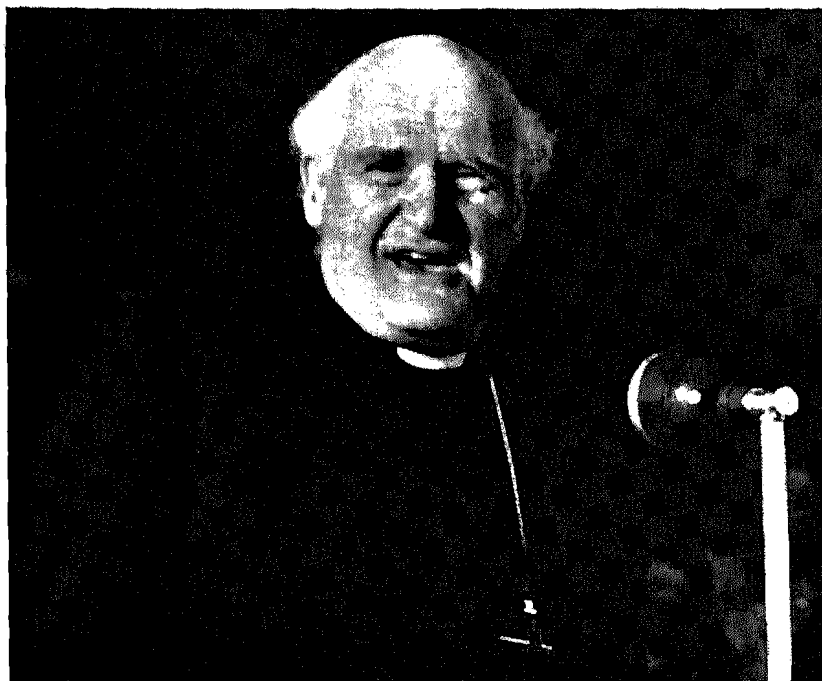
Misfortune

First, there were those who were lost in the world, lost from their fellows, lost from any proper place in society through terrible conditions of poverty and misfortune and very often the crimes and sins of other people. A century ago there were many, many in the country lost in just that sense and William Booth cared about them and sought them out.

Then there is "lost" in another sense, only a little distance away; lost in the sense of being cut off from the knowledge of God and God's love and purpose and therefore being spiritually in darkness. That's a way of being lost that can happen to any of us and William Booth cared greatly about humanity being lost in that sense, and his vision was the bringing back of the lost to the real knowledge of God.

So it was that he followed Christ both in the caring for people's bodies and circumstances and also in the caring for their souls. He

A tribute to William Booth and kind words about The Salvation Army are included in this speech by Dr. Arthur Michael Ramsey, Archbishop of Canterbury, which he delivered in the presence of the Queen at the Royal Albert Hall in the meeting which launched the Centenary celebrations.



The Archbishop of Canterbury, Dr. Arthur Michael Ramsey

saw (as we try to see, in the gospel story) the Lord Jesus caring for people's bodies, for their circumstances, for their whole state—the sick, the mentally deranged, the blind, the maimed, and the hungry too—and how much tremendous care for each and every man and woman in those terrible needs do we see in Christ's own life! And all the time there is also in that same life, as we know so well, the caring that any man or woman or child should be estranged from the Heavenly Father, should be separated from God by the tyranny of sin. It was that tyranny that He came to break by bringing deliverance and forgiveness.

Looking at William Booth's wonderful following of Christ in just those two ways, all of us who are trying to be Christians, whatever church we belong to, can gratefully turn for inspiration, for an example to follow. For what our country needs above all else, and what the world needs above all else, is Christians who really care and quite unself-consciously show that they do care in their own attitudes and actions.

Do we not need caring Christians in both those kind of ways—those who really do care for the circumstances of their fellows wherever those circumstances are frustrating or unhappy? In the days of the Welfare State in this country when happiness and comfort are so largely organized for so very many, there are always some who are really in the position of being (I use a terrible, but true, modern phrase) non-citizens, because somehow they aren't fitting into society. We need Christians who care, and you of The Salvation Army do show us how to care and inspire us to care. At the same time, putting first things first, you also show how the caring Christian has to care about man's greatest predicament and greatest need, namely the estrangement of his soul deep down from God, his Father and his Creator.

Through a century The Salvation Army has been marching on in that great cause, inspired and inspiring. It goes without saying that in a divided Christendom you Salvationists don't agree with everything that all the other churches do and believe and practise; if you did you wouldn't be Salvationists, and it goes without saying that not all of us in other churches agree and be-

lieve exactly what the Salvationists believe and practise. Some of us, for instance, believe in sacraments and value them very much. You know about that, and of course were it otherwise we should all be Salvationists too and the world would be all far, far more simple!

But, of course, the world isn't simple and Christendom isn't simple, but we can all gratefully rejoice in this fact that today the most powerful movements in Christendom are the movements making for unity and not the movements making for division. We can thank God for that. And, specifically, let me say what a joy it was at the Faith and Order Conference in Nottingham last year, when representatives of many churches in this country were together thrashing out the problems of unity, not only was the Army there but made a very notable contribution, showing that it, too, is throwing itself into the ecumenical movement making for the unity of all Christians.

A Thrill

It's very thrilling to look at this great concourse of Salvation Army men and women from every part of the world and I think of the places you come from—how far away and how different—different nationalities, different countries, different races. We all pray that your Conference here in London may have great blessing and that you may be wisely guided in planning for the beginning of the coming century. It's wonderful to think of the variety of qualities and gifts that must be brought together in such a gathering from every part of the world, but there's one gift that I believe every Salvationist has in a wonderful measure and that is the gift of joy. I've seen many odd things in my time. I don't think I've ever seen a gloomy member of The Salvation Army.

The gift of joy is very wonderfully yours and may that gift go on being yours. It isn't only that we convert people to Christianity and that then they cheer up and discover in our holy faith what a deep secret of joy there is. No, isn't it also the other way round? That by the sheer joy of Christian character and Christian life other people are infected and are led to come and join in something that is full of cost, full of deep sacrifice, but also the most joyful thing in this world or the next.

THE WAR CRY, CANADA

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BRITAIN'S SPECIAL STAMPS

IN FOUR COLOURS

THE famous "Blood and Fire" banner of The Salvation Army is featured in the designs of the 3d and 1s 6d special stamps to be issued on August 9th to mark the Centenary of The Salvation Army. Both stamps will be printed in four colours.

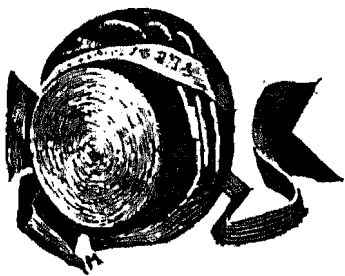
The 3d stamp, designed by M. C. Farrar-Bell, also shows figures of a Salvation Army band. The colours are blue, red, yellow and brown.

The 1s 6d stamp was designed by Geoffrey Trenamen and portrays symbolically, within the framework of the banner, three Salvationists. The same four colours are used as for the 3d stamp.

In each stamp the Dorothy Wilding portrait of the Queen is shown top right with the denomination



below. The 3d stamp shows the legend "Salvation Army 1865-1965", the 1s 6d stamp "Salvation Army Centenary".



EXTRACTS FROM OUR POST-BAG

Your Views on the Bonnet

THE BONNET

SOME very interesting comments have appeared in your letters column concerning the Army bonnet. Here is a quotation of Esther Lyman's in a 1942 edition of *Harper's Bazaar*: "The Salvation Army bonnet is the most wonderful fabric hat; the youngest and most flattering on the market!" Also a leading London, England, newspaper said: "One of the prettiest hat shapes in the world is the Salvation Army bonnet."

As part of full uniform for women Salvationists, it is recognized as full formal dress for audience with royalty.

A. W. Martin, Brigadier (R), Scarborough, Ont.

ANGLICAN'S WORD

AS an Anglican I would say that true Christians are not worried about the kind of headgear Salvation Army lasses wear. They are intrigued by the marvellous work these lasses carry out. In the opinion of many, The Salvation Army is one of the most powerful forces for good in the world today.

Why should The Salvation Army worry about peoples' opinions? Their overwhelming yen for good works, their deep sincerity, their intense love of their fellow men is in all conscience enough. I would merely suggest that you just keep on doing the marvellous job of helping the distressed souls of the world, and the downtrodden children of misfortune. Let the critics meander along. It is not words that count,

but wondrous love and belief in God.

Ronald V. Garratt, Welland, Ont.

NO CROSS?

A GREAT deal is appearing in a secular and religious papers about the Army bonnet. In the days when I first recall the bonnet, it was rather crude. They are more modern today, as all else is, too. It is no cross to wear the Army uniform today, but years ago it was. I think the uniform is quite neat.

The Army has done wonderful work. It was through an Army officer's preaching that the plan of salvation was made clear to me as a girl of sixteen years, so I have a very warm spot in my heart for the Army.—"Old Timer."

TOO MUCH TALK

ON occasions I have put the stopwatch on festival and music programmes, and it is amazing to note the percentage of playing or singing as compared with the time wasted by leaders speaking, and lesser dignitaries "getting in on the act". I found that the actual programme took only forty per cent of the time, with sixty per cent of time wasted by unnecessary talking.

Hedley Ivany, Halifax Citadel, N.S.

MISLEADING?

I ENJOYED reading an article in June 26th *Star Weekly* about the history of The Salvation Army. One statement shocked me and I feel it could be misleading to other readers.

The writer said: "It is still Booth's Army", and he went on to say that "in some Army offices

the picture of William Booth looms larger than that of Jesus Christ".

I have known The Salvation Army all my life, in England and in Canada, and I know of no Salvationist who feels they belong to Booth's Army. We are a Salvation Army and our work is for Jesus Christ. Every Salvationist gives William Booth the credit that he deserves. He was a man of God and we are proud of the name "Booth" but we are also a forward movement and our objective is to win souls in the name of Jesus Christ.

—Hilary Jackson, Mrs. Lieutenant, Rexdale, Ont.

"YOUNG SOLDIER"

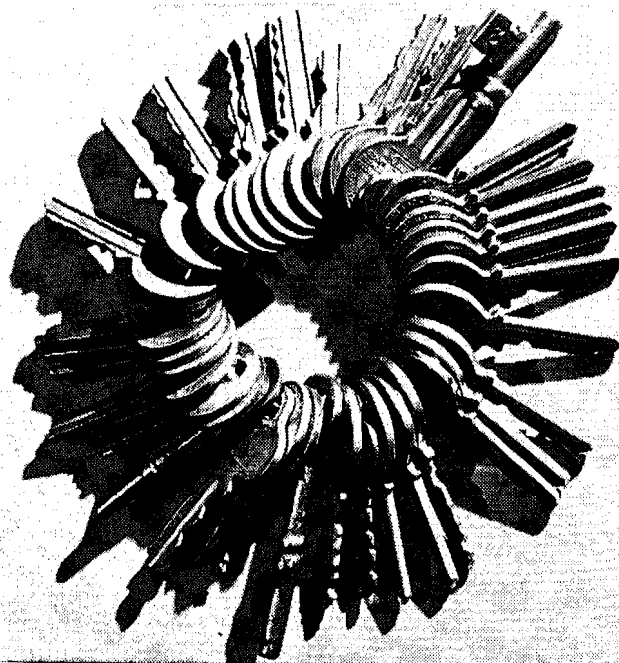
FOR some time I have been in a position to receive used copies of *The Young Soldier*. I meet many mothers in my daily work and I see the need for spiritual reading in many homes, especially for the children, so I am usually able to place up to two dozen of these papers each week.

The Young Soldier has been doing a two-fold job: providing for the children a variety of stories and laughs; printing Bible stories that are enlightening for children and adults alike.

"A Fellow Worker", London, Ont.

PICTURE PARABLES

No.1—KEYS



BY CAPTAIN BARBARA WILLIAMS

EVER had trouble fitting your door key into the lock when coming home late at night? Or worse still, have you ever searched all through your pockets or handbag, only to find you had forgotten your keys and were locked out? Frustrating, isn't it?

Archaeologists tell us that key-operated locks were used in ancient Egypt as long ago as 2000 B.C. The Greeks simplified this system of key, bolt and latch strings and produced locks that could be operated from either side of the door. The large metal key to this Greek lock was much like a reaper's sickle, and was carried over the shoulder. The Romans adopted warded locks, the most frequently used security devices until the nineteenth century, which consisted of a series of wards or obstacles which the key must pass in order to move the bolt. Since the Romans wore togas and had no pockets, the ladies wore their keys on their fingers in the shape of "ring keys", often using the reverse ends as signets. Men often had "key boys" to carry their heavy keys to and from the office each day.

In medieval days, a housewife's key gave her authority to purchase household needs in the market place in her husband's name, a forerunner of our modern-day credit buying. If she be-

came a widow, the housewife could free herself from all debts by simply placing this symbolic key into the tomb of her beloved.

What is believed to be the first "skeleton" or "master" key was discovered in the famous ruins of Pompeii, fashioned by a locksmith in 60 A.D. to open all his client's doors with one key. Today a locksmith with a large bunch of keys is a welcome sight to some earnest individual trying vainly to gain entrance into his home, car or treasured possession.

Man, in his restless quest to discover the real meaning and purpose behind his existence, may try many keys to unlock the door to peace of mind and spirit. St. Augustine summarized this searching long ago when he said, "Our souls are restless until they find their rest in Thee". Drifting down through the centuries come the words of another Man, one who stated boldly, "My peace I give unto you; let not your heart be troubled, neither let it be afraid." Peace CAN be found in the midst of this tumultuous world of today if we seek it from the right source—the Lord Jesus Christ!

Happy indeed is the individual who finds this key.

—CENTENARY SIDELIGHTS—

Some off-the-record happenings at the
CENTENARY CELEBRATIONS IN LONDON

WAXWORK?

A GROUP of Bermudian scouts were taken by Captain Bruce Robertson to visit the famous wax-works show at Madame Tussaud's. One of the lads—a tall, dusky boy, resplendent in his distinctive uniform—let the party get ahead of him and "froze" alongside some of the wax figures. Several people passed him by, convinced he was one of the exhibits. An old lady stopped, looked him up and down, then stooped and felt his bare knee. That was too much for the lad. He exclaimed aloud, and the lady fled!

PICKPOCKET

WE have heard of clever pickpockets, but how did the one who picked North Toronto Y.P. Bandmember Bob Foster's pocket know the lad had just cashed his American cheques into English banknotes? However, the man was thoughtful enough to return the wallet to the boy's pocket after extracting the cash!

BANG-BANG!

IT must have been a splendid sight to see the International Staff Band and the Earlscourt Band march in through the gates of Buckingham Palace courtyard—the English band leading. Both were playing the same march but, unfortunately, the effect was

somewhat marred by the difference in step. The I.S.B. adopts a slow, stately step, and the Canadian band a brisker one. Thus, at one stage, the two drums were pounding slightly at cross purposes. However, it was a "command performance", and her gracious Majesty received six delegates afterwards and spoke highly of the Army, and of meeting its members all over the world.

COWBOYS

WHILE the Earlscourt Band and the North Toronto Young People's Band covered themselves with glory in all their appearances, strangely enough it was the Guelph "Crusaders" Combo that drew most of the applause. The sight of this cheerful group, clad in their cowboy outfits, featuring ten-gallon white hats, took England by storm. Major and Mrs. George Clarke and their helpers are to be commended. The vocal solo of Mrs. Captain Clarence Burrows was also warmly received.

CHIEFTAIN

ONE of the highlights of the missionary meeting was Colonel Arnold Brown's "TV interview" with four picturesque native Salvationists, including a Congolese comrade, clad in his regalia as a local chief.

—HERBERT WOOD, Lieut.-Colonel (R)

Craftsmanship in a Machine Age

MANY ANCIENT CRAFTS TODAY HAVE BEEN LEFT TO BOY SCOUTS AND HOBBYISTS, BUT THERE ARE STILL SOME EMPLOYED IN TIME-HONOURED TRADES THAT WILL NEVER FEEL THE MECHANICAL HAND OF AUTOMATION UPON THEM

IS craftsmanship dead?

Many people say "yes", and they accuse the machine of being the murderer. Virtually everything we possess today, they point out, has been made by machines—our shoes, our newspapers, our cameras, our toothbrushes, even those prints hanging on our walls. Only a fortunate few can afford anything custom-made, anything made by hand.

The hand is the key to craftsmanship. It doesn't matter if hand tools are used, or even power tools, as Carolyn S. Howlett points out in the World Book Encyclopedia. So long as a human hand controls and manipulates the materials and the tools, the product is the result of craftsmanship.

The ascendance of the machine took place gradually. Once all products resulted from craftsmanship—utensils, books, furniture, vehicles, houses. Then, little by little, machines began taking over. By the middle of the nineteenth century, the machine's victory was won.

After all, a machine could make products far more quickly than man could. And, consequently, the products would be cheaper. Furthermore, these products were regular and uniform—not imperfect and irregular, as hand-made products are.

And one mustn't forget that mass-production brought its blessings, too. With goods so plentiful and cheap, many people could afford books, chairs, and homes that they couldn't afford before.

And so craftsmanship declined. As Walter Crane, former principal of the Royal Arts College in England, once said, "The ideal of mechanical perfection dominated workmen, and the factory system . . . left no room for individual artistic feeling among craftsmen trained and working under such conditions."

Useful these new machine-made products were. But decorative, no. "Cheap and nasty" was what the nineteenth century writer Matthew Arnold called them.

It became rare for a skilled crafts-

man to work on a product from beginning to end, being rewarded with the pride of accomplishment. Now whatever pride there was belonged rightfully to the machine, manufacturing millions upon millions of carbon copies.

Rebellion against the machine-made ugliness of the nineteenth century was to be expected; the banner was taken up by an all-round genius, a modern Leonardo—William Morris (1834-1896) of England. Among other things, Morris was a painter, designer, scribe, illuminator, wood-engraver, dyer, weaver, printer, and paper-maker. Thanks to him and his associates, there was a revival of arts and crafts. But it was short-lived.

Today, authorities agree, craftsmanship may not be entirely dead, but it is breathing with difficulty, at least in advanced societies like ours. Ancient and honourable crafts like needlework, sewing, basket weaving, dress-making, carving, beadwork, and furniture-making are now merely hobbies, activities for Boy Scouts, or therapy for persons recovering from emotional disturbances.

True, there are areas where the skilled craftsman survives. Book-binding is one. For expensive limited editions, or special editions, craftsmen may be asked to design and make book covers by hand. As Franklin B. Myrick has said, "Hand-bound books are often sturdier than machine-bound books. Often, they are works of art." Some book-bindings have cost as much as \$2,500.

A splendid example of modern craftsmanship is found in the St. Just glassworks of France's Compagnie de Saint Gobain, where France's oldest industry is located—manufacturing stained-glass windows.

Father to son

More than 3,000 different colours of glass plaques are made in St. Just. The craft has been carried on from father to son, from father to son. The original technique, which started in the Middle Ages, has been perfectly preserved.

Making stained-glass windows requires skill and patience. First, an artist must prepare a "cartoon", a diagram of the finished window with numbers to show where each tiny piece of coloured glass is to be fitted.

Craftsmen then cut out the glass, using diamonds, and carefully fit the pieces into the gigantic jig-saw puzzle.



Making stained-glass windows is strictly a "made by hand" process. Here water-proof cement sealing the glass to the lead strips is applied in the Edwards' London, Ont., workshop

zle. Wax is placed into the spaces where lead eventually will go, to hold the pieces together.

Next, the artist paints details upon the glass with enamels. The glass sheet is heated until it is red hot, so that the enamel becomes part of the surface of the glass. Since the wax has now melted, the glass pieces once cooled must be painstakingly refitted together.

Finally, lead is poured into the spaces between the glass. And then you have a stained-glass window, a product of craftsmanship.

Desirable mistakes

One undeniable benefit of making stained glass by hand is that mistakes will be made. The glass, for instance, may have bubbles in it. Connoisseurs point out that imperfections are desired in a stained-glass window—they can make the sunlight seem dazzlingly alive.

Among the artists who called upon St. Just craftsmen to make stained-glass windows have been Marc Chagall, Henri Matisse, Fernand Leger, and George Rouault.

The ancient trade of making stained-glass windows is usually confined to countries with long histories. However, there are those employed in the trade to be found in North America. One of Canada's few stained-window craftsmen is Art Edwards, a Salvationist at London, Ontario, whose father founded the business and has passed his skill and love for the work on to his son.

And that is how it often is with the world's decreasing brotherhood of craftsmen.

QUICK CANADIAN HOLIDAY GUIDE

LAND OF THE ROCKIES



No. 9 — ALBERTA

CAPITAL: Edmonton. It is difficult to stand on Jasper Avenue in Edmonton and realize that only sixty years ago this flourishing city was little more than a rudely palisaded fort with a population of a few thousand people mainly engaged in the fur trade. Today it is one of the centres of the rich oil fields, an important industrial hub, and the heart of a fertile farm and cattle area.

From Edmonton you may strike out northward on the Mackenzie highway to Yellowknife in the Northwest Territories, or northwest on the Alaska highway to Whitehorse in the Yukon and Fairbanks in Alaska.

Southward, within sight of the Rockies, lies Calgary, home of the colourful Stampede. In the mountains are nearly 30,000 square miles of national parks, a maze of ranges, ice fields, Alpine valleys, glacier-fed lakes and hot mineral springs. The mountain skyway, a modern road through the heart of the Rockies from Banff to Lake Louise and Jasper, has breathtaking beauty.

Between these two cities, in the Red Deer River Valley, are the Badlands, a wide, fantastic valley of hoodoos, coulees, red shale hills, and the gigantic bones of dinosaurs which romped here seventy million years ago.

No. 10 — BRITISH COLUMBIA

CAPITAL: Victoria. This province occupies the whole of Canada's Pacific coast. It is a country of strange conjunctions, for smart modernity rubs shoulders with the primitive art of earlier days, and a short journey carries the visitor from zones of brisk activity into regions of somnolent villages bristling with totem poles.

All along the west coast the sea comes in to meet the mountains, with long narrow inlets warmed by the Japanese current. The scenery of the mainland provides infinite variety, as lush meadow lands give place to snow-capped mountains of the Selkirk Range, and the park-like valleys lead into frowning canyons above which only a thread of sky shows.

Victoria, the capital city, is on the southern end of Vancouver Island overlooking the strait of Juan de Fuca and the Olympic mountains on the United States mainland. It is generally agreed to be one of the most English of Canadian cities, not only in climate but in the customs and traditions of its people.

From busy, beautiful Vancouver you may take the Great North Road, 780 miles to Dawson Creek and on to Fairbanks, Alaska, another 1,523 miles.

AT WHAT AGE DO WE START TO BE OLD?

The writer, who has wide experience of "Over-Sixty" clubs, sends this cheering message



It is said that no age group has a monopoly over romance.

At what age do we consider ourselves to be old? It depends upon what and how we are. An elephant or crocodile may live to be a hundred years, a tortoise two hundred or more, while there appears to be hardly a limit to the life of a whale!

What matters is not how long we humans live, but HOW! "It's better to be a man for ten minutes than a tortoise for a hundred years!" said one wise man.

The Salvation Army, because of its forward look and constant adaptation to the changing needs of the world, could be said to be "a hundred years young", for although a hundred years may be a long time for an individual to live, it is but a brief period in the life of an organization.

Few of us were on this planet when the Army commenced operations in 1865, but many who remember its earlier years are now pressing on to the eventide of life, hopefully and adventurously accepting its demands. With the ever-increasing expectation of life, due to the progress of medical science, some youngsters of today may well hope to witness the Army's bicentenary, D.V., in 2065!

Nothing Else

We do not grow old today, we grow UP, and only become old by not growing! Although our bodies may become old, our bodies are not really US. "We do not count a man's years", said Emerson, "until he has nothing else to count".

The good old Book holds such helpful advice: "A merry heart doeth good like a medicine," we read (Proverbs 17:22), and the promise: "The righteous shall flourish . . . they shall still bring forth fruit in old age" (Psalm 92: 12-14).

Every age of life has its charm. We need not look backward wistfully, nor onward fearfully if, accepting life thankfully, and making the best of things, we look outward with helpful interest in others, and upward with faith and hope toward God; for no one is useless who helps another along life's road.

Music conductor Sir Thomas Beecham on his eightieth birthday said: "Years are nothing. Thought and feeling—notably feeling—are all that matter."

The Christian's secret, however, is contained in 2 Corinthians 4:16-18:

"Though our outward man perish, yet the inward man is renewed day by day . . . while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

An old Quaker wisely declared: "I'm going to live till I die, and then I'm going to live for ever."

Eminent people have not only praised the latter years of life but in some instances have themselves given their best and most enduring work long after the days of youth.

"It is magnificent to grow old," said Dr. Fosdick, the American preacher, "if only one stays young". The young of heart will know what he meant.

The passing years alone bring experience and vision. Moses served full forty years in the king's palace,

and another forty years in the wilderness before commencing his life's work.

From our vantage point we can, of course, make some allowance for youth's impetuosity. Mark Twain, at fifteen, thought his father rather a fool, but when he became twenty, realized what a lot the old fellow had learned in five short years!

Here are just a few examples of productive old age:

Michelangelo, from the age of seventy-one to eighty-nine was architect of the great St. Peter's Church, Rome.

Goethe was writing "Faust" at eighty-one.

Thomas Edison was an inventor in his seventies, and Oliver Wendell Holmes a judge with clear mind and decision in his eighties.

The late Sir Winston Churchill, whose wartime achievements are

still a source of wonder, will for ever stand for the qualities of courage, endurance, dynamic, unsurpassed leadership, and a fighting faith held right to the end of his long and noble life. What an example for us all!

John Wesley, temporarily depressed in his fifties, never really grew old. A verse of the Charterhouse School song tells us:

*Wesley, John Wesley, was one of our company,
Prophet untiring and fearless of tongue;*

*Down the long years he went,
Spending, yet never spent,
Serving his God with a heart ever young.*

At sixty-two Wesley felt "no difference from what I was at five-and-twenty, only that I have fewer teeth and more grey hairs". At seventy-two his sight was better and his nerves stronger than they had been thirty years earlier. At eighty-three, after writing from five o'clock in the morning till eight o'clock at night . . . "I cannot write any longer . . . without hurting my eyes." But at that age he could preach three times a day . . . "no more tired than when I rose in the morning". Nor was he averse to attending a concert for relaxation in between preaching engagements. Early rising, early preaching and endless travelling seemed to keep him eternally youthful.

Springtime

The most virile of our Salvationist leaders, too, have maintained springtime in their hearts, refusing to give up or grow stale in mind or experience. Our Founder was a great example of lively old age. Even when his eyes were failing and he could no longer see the sunset, when called to the window he declared: "But I'll see the sun rise!"

Samuel L. Brengle, our American Commissioner, holiness teacher and author, despite the "snow of seventy winters" upon his head, claimed "the sunshine of seventy summers" in his heart.

The best wine is ever at the end of the feast for those who have a lively faith in the Eternal.

The older citizen has such a rich heritage today, and so much is done for our welfare that it behoves us to count our blessings and, like the sundial, register only the sunny hours.

God bless our "not so olds", the great company of "the youthful heart", and may we, with our beloved Army this Centenary year, seek not only to add years to life, but life to years, the life which is found by faith in Jesus, for every period of life can hold its own thrill if only we learn to live in the spirit of Marian Wilmhurst's prayer:

*Grant me today
The simplicity of childhood,
The enthusiasm of youth,
The wisdom of maturity,
The gentleness of old age.*

Brigadier W. Bramwell Thornett, in The Deliverer.



The Salvation Army has many good friends in Niagara Falls (Ont.) and district who are only too happy to bring cheer to the residents at the Army's Eventide Home in the town, where Brigadier Alfred Bruce is the Superintendent.

HAVE YOU SENT
IN YOUR TOP-TEN
ARMY SONG
FAVOURITES YET?

WALLY MAKES A COME-BACK

TWENTIETH CENTURY MIRACLES

True accounts of modern miracles offered as proof that the 100-year-old soul-saving mission of The Salvation Army is potent today.

Told to and adapted for
publication by
**LIEUT.-COLONEL
BERNARD WATSON**

WALLY Boulton was reared on John Steinbeck's dustbowl, in Kansas, consuming those same grapes of wrath by which his parents died. The lad survived, on cold charity, in the midst of the great dust blizzards that blew away not only the eroded farmland and soil fertility but also the livelihood and will to work of many of the people.

With the dispossessed itinerant farm hands, kicked around, learning to drink, becoming acquainted with crime, living among the wicked and despairing in shanties and decrepit hotel rooms, Wally grew up in that miserable half-life so graphically if exaggeratedly described by Steinbeck, until, under the New Deal, he was given the chance to acquire tools and techniques and a job with the Douglas Aircraft Corporation, in California. He thought that money would be a key to contentment. He married. He was happy for a time. There were three children.

Then husband and wife began to fall out: about the children, about religion, about anything. As "Inspector of Products" with the Douglas Aircraft Corporation, Wally had an important job, but he began to neglect it. He was drinking and gambling, letting himself go to pieces. After an ultimatum: "Any more hangovers or absenteeism and you'll be fired," he did the best he could to call a halt. He failed. He was fired.

With the hindsight that comes from his meeting with the Army,



They fined him for being drunk at work . . . Insulted, he quit.

and particularly with Major Warren Johnson, of Los Angeles, Wally now believes he should have tried going to church. What he did was to take the children to church and then make for his favourite bar. His wife, attending occasionally at her own church, disapproved of everything about her husband. Not without just cause, in 1953, they were divorced.

He had to support his children and found himself another job, with Boeing this time. They fined him for being drunk at work. He felt

insulted and quit. By now he was a man without hope or love — poisoned not by the grapes of wrath but the fruit of evil. The intelligent aircraft engineer was dead: his ghost still walked on Skid Row at Los Angeles. Now a round-the-clock drunk he made a nuisance of himself, serving longer and longer prison sentences. DT's and severe mental blackouts afflicted him.

After one terrible bender he woke up in a dingy hotel and asked to be taken home to his lodgings. But he was at Flagstaff, Arizona, a thou-

sand miles from such wretched home as he had! He has no recollection of how he got there. Back in Los Angeles he was advised, "Try The Salvation Army". Major Warren Johnson soon found that as a workman, in short spasms, he was an acquisition but as a prospect for penitence and salvation Charlie seemed well-nigh hopeless.

"I'll just have one drink" he'd say to himself and the merry-go-round would start again. He'd disappear, become ill, and again beg for admission to the Army Centre. They would take him back "in out of the rain". This went on and on so that the faith of the Salvationists was sorely tried, until after about eight months, Wally began to get the idea.

KEYED UP

However, his rehabilitation was still poised on a razor's edge. One day his boy in the armed forces arranged to visit him. He dressed in his best, withdrew money from the bank, was all keyed up by pleasurable excitement. Then something went wrong, the boy 'phoned that he could not make it. Woosh! Wally went out, stocked up with liquor, rented a hotel room and treated himself to a blinding spree.

But it wasn't the same as before!

When he came to, next day, Wally felt ashamed of what he'd done, and shame was alien to him. They had made him the mechanic in the printing shop at the Army centre; paid for his course in offset lithography. Now he'd let them down. Wally felt remorse, shame!

"Marvellous," thought Warren Johnson. Wally had walked back and given himself up. They knew now that they were making headway.

"I'm not a religious man," says Wally. But this diffidence becomes him. He is, in company with so many in plight like his own, and near to Major Warren Johnson, more religious than he knows, the gradient upwards. Wally is modest, cautious, afraid of talk. But God understands him and he is beginning to understand about God.

WHY DOESN'T GOD INTERVENE?

THERE are people who refuse to believe in the power and wisdom of God because He does not appear to intervene in various situations. "Why doesn't He stop war once and for all?" "Why didn't He save my child?" "Why doesn't He vindicate the righteous?" These are some of the questionings that arise.

Before hastening to conclusions, there is need for careful consideration. To ask for God's intervention is surely to imply that mistakes have been made. To intervene means "to come in", therefore to ask God to intervene is to suggest that He is outside His universe. But God and all His powers are always operating within the universe. He cannot come in—He is in already!

Furthermore, intervention, as it is commonly understood, would indicate self-confessed failure on the part of God; admission that the universe, as He schemed it in the beginning, is inadequate; that there can arise crises which He can-

not foresee, and therefore has to intervene to cover up each oversight.

Intervention would mean that members of God's family at school—that hard school we call life—would never develop character through the process of trial and error; would not have the chance to develop resourcefulness, and, indeed, would soon cease to be part of human nature as we have come to understand it.



What, then, in this sin-blighted world IS God's way for us? It involves suffering, loving, enduring, waiting; the witnessing of hopes vanishing and desires being temporarily frustrated; it also involves the spurning of reprisals and violence. Thereby the divine purpose is achieved in the divine way; desired ends are achieved even though it be by the age-long method of cross-bearing.

"What!" we say to God, "are You going to stand for all that? What weakness!" But is

it weakness? Paul does not share our common misconceptions of the power of God. In writing about the Cross of Christ, He speaks of the power of God in the same sentence: "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, Christ the power of God."

Paul points to the naked body of the deserted Christ hanging on the Cross and says: "Christ the power of God." But what has changed most lives: all the wars in the world between the powers, all the newspaper articles, all the discussions, all the political speeches, all the resolutions of all the power-groups under the sun, or that one sublime deed when God Himself, in Jesus, His perfect revealer, for love's sake went to the Cross?

From the Cross God reigns omnipotent, for love is the only omnipotence. It is the secret of power. He has no need to intervene!—J.C.

MORNING PRAYER

God give me eyes that see today,
Blind my vision to the far away;
Afford me wisdom to assess
The present moment I possess.
Help me to see this morning's rose,
To use this day before it goes;
That I may put it to some chore
Which others will be richer for.

—Matthew Noonan, Toronto.



THE GENERAL AT COVENTRY

BISHOP COMMENDS JOYFUL,
DYNAMIC, CHRISTIAN EVANGELISM

ON Sunday afternoon, forty-eight hours after the historic service in Westminster Abbey, the Army flag was again carried into a celebrated national shrine, and the General spoke from its pulpit. This time it was at Coventry, as modern as Westminster is ancient.

At the porch which links the new edifice with the ruins of the old, the General was greeted by the Precentor, Canon R. J. Poole, and introduced to the Lord Mayor of Coventry (Alderman W. Parfitt), with whom was the Lady Mayoress. As the General, who was accompanied by Lieut.-Commissioner Koshi Hasegawa (Japan), Lieut.-Colonel Chas. Mackenzie (U.S.A.), Brigadier Harold Jeffs (D.C. for the East Midlands Division) and other officers, followed in procession along the nave to the chancel, the Philadelphia (U.S.A.) Band, in the Chapel of Unity, played the final piece of their half-hour programme of music. A few moments later a fanfare on the cathedral organ heralded the Bishop of Coventry, Dr. Cuthbert Bardsley, as he entered preceded by choir and clergy.

After a hymn the Bishop stood at the chancel steps to welcome the Salvationists and their International Leader. He commended their joyful, dynamic, Christian evangelism as they strove to make a cleaner world. Vast masses were glad, he said, for

their sacrificial service carried on without compromise or lowering of standards.

Symbolizing the internationalism of the Army, the flags of forty of the countries where it operates were carried in by senior (S.A.) scouts of the division, and the flag of Coventry City Corps was placed on the High Altar by the Precentor. The Lessons were read by the Rev. Mr. Dale (Congregational) and Brigadier Jeffs. The united songsters of the three Coventry corps sang two pieces and Coventry City Band played a selection during the offering.

In his address the General dealt with the relevance of the Army's message and methods in the world of today. He said that they must be radical, comprehensive and essential, reaching the root causes of sin and man's deepest needs. The gospel is of individual application and makes for a healthier community.

The Bishop led the company in the General Thanksgiving, gave the Blessing and Benediction, then recessed with the clergy, followed by the Army flag, the flags of the nations, the Lord Mayor and Lady Mayoress, and finally the General and accompanying officers.

A march by the three corps of the city preceded the cathedral service.



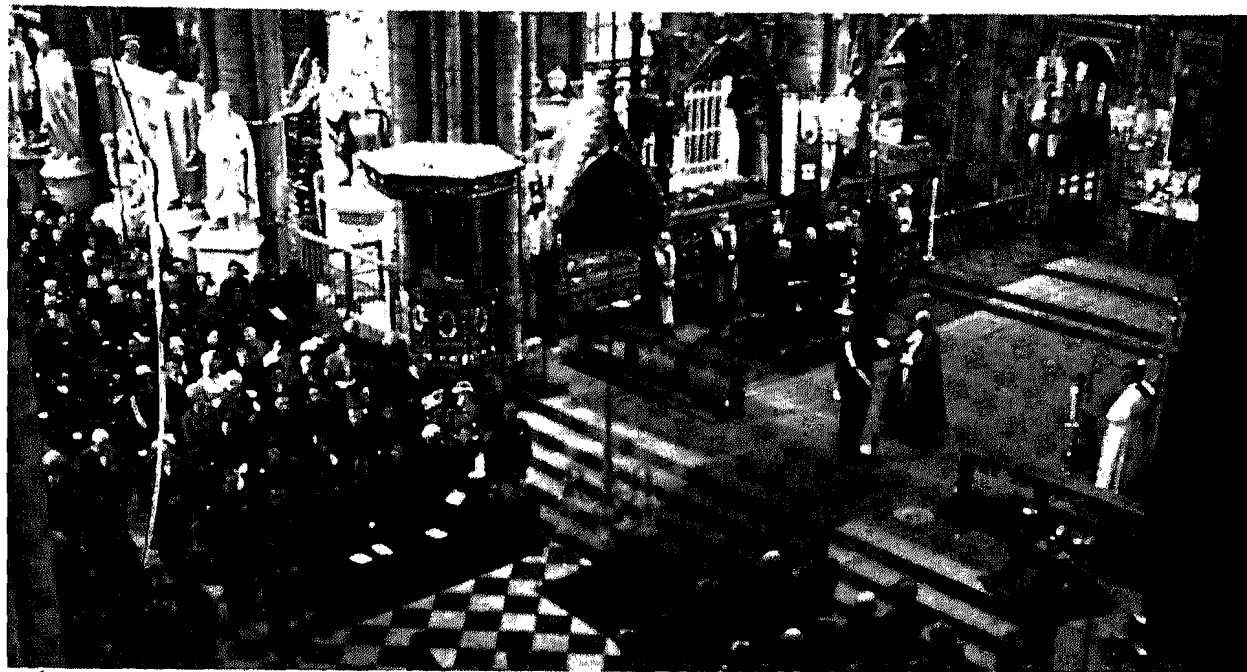
(TOP) Watched by the Dean of Westminster and General Frederick Coutts, Commissioner Wycliffe Booth unveils a bust to his grandfather, William Booth, during service in Westminster Abbey.

(LEFT) Canadian Contingent which participated in centenary march along Whitehall to Trafalgar Square for great open-air rally.

(BELOW) The General addresses throngs of listeners in London's famous Trafalgar Square.



Pictorial Review Of the Centenary Gatherings



1 ▲

2 ▼

1. The Army flag is received by the Sacrist and placed in position before high altar during ceremony in Westminster Abbey.

2. Part of the huge crowd present in St. Paul's Cathedral, where a presentation of Handel's "Messiah" by hundreds of songsters set the final seal on the anniversary celebrations

3. General Coultts gives address in Westminster Abbey before a capacity crowd.

4. The Norkopping String Band from Sweden in action during "Century of Song" festival in the Royal Albert Hall, London.

5. Ceremonial entry of representatives of twenty-five countries into Westminster Abbey for service of thanksgiving.



3 ▼

4 ▼



5 ▼





THE BIBLE AND ITS MESSAGE SHOULD BE AS RELEVANT AS THE DAILY NEWS-PAPER. TWO SALVATIONIST WRITERS ADVISE HOW TO HELP MAKE IT SO

A MINISTER of religion, anxious to make a more frontal attack upon the paganism of his youth club members, announced a series of lectures on Christian faith.

Out of respect for him, a good number of the young people attended the first two or three, but by the twelfth and final lecture only a handful remained. Their loyalty had been strained almost to breaking point; only their admiration of the minister had overcome their absentee tendencies.

At the conclusion of the series, the speaker had a private word with the brightest loyalist, a lad who had spent most of his spare

time in the club and served its aims enthusiastically.

"Well, Harry," said the minister, "what did you think of the series? Did I carry your judgment?"

"You carried my judgment," replied the boy, "but it didn't mean a thing."

Harry was speaking for many more than the members of that youth club. And he was not being impolite. Though his judgment was carried his will was left untouched.

He could not see the relation between the Christian faith and life as he knew it. Neither can a growing number of people, many of them sincere and good.

Yet Christianity is relevant, is the answer, the only final answer, to life's dissatisfaction. If people say that the Christian faith does not mean a thing to them it is not because the Christian faith is meaningless; rather they have failed to understand it, not necessarily through their own fault.

It is possible, for instance, for an irresponsible Sunday-school teacher, half-hearted in the preparation of the weekly Bible lesson, to give a wrong impression, to confuse rather than to clarify. An open-air speaker can create problems of faith, rather than solve them, by his empty verbosity.

Sub-Christian living by professing believers can quickly give the impression that Christianity is outdated, intellectually respectable but no longer necessary.

Not a few people are passive toward the Christian faith simply because, though it makes sense, it

appears to be optional. How can they be helped to see their mistake?

There is no easy answer and quick results should not be expected. People are rarely won into the Kingdom of God through argument. Verbal assaults upon spiritual complacency achieve little or nothing.

The obvious essential is a living demonstration that Christianity is relevant in the life of the evangelist. That much must be taken for granted, but its importance cannot be over-stated. Just how relevant is Christ to the essential you and your way of life?

However, a vital experience of Christ does not in itself guarantee the ability to make intelligible or desirable that experience. Before any explanation (doctrine!) of the Christian experience can be conveyed persuasively, traditional Christian teaching must be mastered. This is not to suggest that every believer must become a theologian before witnessing for Christ; but it does mean that he should seek to understand both why and what he believes.

Christian experience and Christian teaching go hand in hand. The latter can only be communicated in up-to-date language when it has become vitally relevant in the life of the witness.

"So what?" says the sceptic or the seeker. The answer can only be found in a deepening experience of Christ communicated in modern jargon. Jesus made God real by talking of Him in terms of children playing, the struggle for food and clothing, (Continued on page 13)

The Gospel Is Today's News

ONE of the misapprehensions that Christians, particularly young Christians, are prone to, is the idea that because the numerical strength of the Christian Church is small, its influence is similarly limited.

This is not so. Christianity is the most vital force in the world today, despite the view held by some who say science is doing away with the need for any kind of faith.

A scientist in an article in a leading daily newspaper declared that as man got further into space, religion would become superfluous. A few weeks later almost to contradict this statement, Astronaut John Glenn was declaring to the world his faith in God and inviting cameramen and reporters to join him in church.

Same message

Large numbers have never been characteristic of the Church but the handful of first disciples were described as having "turned the world upside down" and while we today cannot claim to have done the same, nevertheless we are following in their footsteps preaching the same message.

Everything today is being modernized; buildings only a few years old have to be re-equipped, textbooks are often out of date before they are published; and households are crammed full of new developments in soap powders, gadgets and utensils.

There are some things that don't require to be brought up to date, and the Christian gospel is one of these.

Here we must not confuse the message with the method. For while the message we preach is timeless, the methods we can use are certainly not. The Salvation Army is fortunate in this respect for it is fairly easy to adopt and adapt new tech-

niques within the framework of our organization although even here there is still a great deal of conservative thinking.

It is most important for Christians to be aware of everything that is going on around them. Our faith is vital in everyday affairs and we must keep abreast of them. In personal contacting we should be able to talk about current affairs as readily as we can about religion.

Being up to date, nevertheless, must not imply a drop in standards. The Roman Governor of Bithynia, 1900 years ago, described the Christians to the Emperor of Rome as being outstanding on account of their standards of conduct. The Salvation Army has been built on standards and every Christian and Salvationist must fight against any further drop in behaviour and morals of our country and the world at large.

We are faced today with the greatest challenge since the days of the Roman Empire and we must set the pace in example and behaviour. It is surprising how readily people will respond, even in ordinary places of employment, if a moral lead is given.

A shake up

Much of the responsibility of the future of the world lies with the rising generation, and young Christians must try to improve our modern society through faith presented in the best possible way as being relevant to today's needs; through example and conduct, trying to halt the landslide of the standards; and through our enthusiasm, not only for our religion, but for the humdrum things of life.

If we do this we also may give the world a shake up and it certainly needs it. —David Wells

ACCEPTED CANDIDATES

For the "Witnesses to the Faith" Session in Newfoundland



F. RIDEOUT



D. GOULDING



B. WINSOR



F. VINCENT

FREEMAN RIDEOUT (St. John's Temple)—Officership has been a compelling conviction since childhood and the Candidate feels that the years of busy activity in the corps have been good preparation for future service. He testifies to a deep-settled peace since making this complete commitment to obey the call of God.

DAVID GOULDING (Gambo)—Converted at an early age in a Decision Sunday meeting, the Candidate has for several years cherished the ambition to be a preacher of the gospel. A definite commitment was made in response to the challenge given at a youth councils session. He feels honoured to be accepted as a "Witness" in the Army's Centenary year.

BERNICE WINSOR (Campbellton)—While pursuing the teaching profession, the Candidate was led into the experience of salvation. She has found much joy in sharing her new life in Christ with her young pupils and is fully convinced that God desires that she serves as an officer.

FRANCES VINCENT (Robert's Arm)—Serving as a store clerk and post mistress has given the Candidate many opportunities to witness for Christ. Although evading God's call for a period, she eventually took the step of obedience and is now joyfully anticipating full-time service wherever God directs.

MUCH as Bandmaster Twitchin revelled in public activities, he was equally pleased to render personal service to the needy people. He enrolled himself as a Goodwill Member. A frequent visitor to the Goodwill Department, he was never known to enter it "empty-handed". Sometimes a food parcel would be handed over the office counter with the words: "I guess you know someone who can make good use of that". On other occasions he would slip a cheque or treasury note into the hand of an officer, making no conditions regarding its use, except the request that it should do good to someone in need.

High Regard

One Goodwill officer faced with conducting the funeral of an elderly person, and having to pay the bill as well, approached the undertaker, always friendly and co-operative, and asked what extra charge there would be to have the coffin brought to the Goodwill centre and the service held there. "Imagine my surprise," said the officer, "when the undertaker answered: 'I will do it free of charge because of the high regard I have for a Salvationist I have admired since I was a boy—Herbert Twitchin'."

The same officer was asked to visit an old man living alone in one rather dirty room. Long ago the old man had lost all interest in cleanliness and tidiness. Standing on the dirt-covered mantelpiece was a much treasured photograph of Bandmaster Twitchin.

"You know him?" asked the officer.

Always In Step

PART FOUR (Conclusion)

The story of Bandmaster Herbert Twitchin

"A little," said the old man. "I like to slip into the Regent Hall and listen to his band, but"—and the old fellow's face was all aglow—"what I like best is when the bandmaster shakes hands with me—and he always does when he sees me there."

Like most corps in the British Territory, the Regent Hall had to take its share of the hardships of two world wars. With the bandmaster at the helm, the band was steered through the storms and setbacks of these two great catastrophes. At one time during the 1914-18 war, thirty-nine bandmen were in the forces. The bandmaster himself received calling-up papers, but the doctor, after one look at his damaged knee, sent him home.

In April, 1941, while specializing with Mrs. Twitchin at Cardiff, his house was damaged during an air-raid. In the same week his business premises were almost destroyed, with valuable equipment damaged beyond repair. A far greater trial to the bandmaster than the loss of personal property were the restrictions imposed upon all Salvation Army activities. The struggle for existence in a war-scarred, blacked-

out London called for a steadfast patience and continued courage. At one period during the second war the discontinuing of the Sunday night meeting at the Regent Hall was seriously considered. The idea, however, was at once dismissed, and the Regent Hall doors were opened three times each Sunday, the greatly depleted band marching the streets with its bandmaster striding ahead.

In her farewell meeting before leaving London and going into retirement, General Evangeline Booth paid a fine tribute to the devoted service of the bandmaster by pinning on his uniform the highest honour The Salvation Army can award its soldiers—The Order of the Founder. The citation reads as follows:

Bandmaster Herbert W. Twitchin, Regent Hall Corps, London, has rendered exceptional service in Regent Hall Corps for over fifty years as bandsman and bandmaster; has shown unwavering loyalty to the flag; has faithfully adhered to regulations, and brought the band to a high standard of musical efficiency and personal religion; has set an ex-

ample of true Salvationism to the world; and was honoured by their Majesties King George V and Queen Mary in 1932 on the occasion of a visit by Regent Hall Band to Buckingham Palace.

Though young in heart, the bandmaster began to realize that the years inevitably take their toll of physical strength and, at his retirement in March, 1947, tributes were paid to his integrity, humility and unremitting sacrificial service from all parts of the Army world. One message from a prisoner in Parkhurst Prison was signed: "One of your unknown friends". In the final moments of active leadership he conducted the band in Colonel Coles's selection: "Stand by the Flag". The last time the public saw Bandmaster Twitchin on active service, he was leading a Sunday prayer meeting in which five seekers were at the penitent-form.

Released from responsibility, Herbert Twitchin gladly responded to innumerable requests for his presence at festivals and to conduct meetings. Officers and soldiers alike testified to the blessings he brought by his forthright public utterances, and by his gracious manner as he moved among the people—never strangers to him, but always comrade Salvationists.

Still marching at the head of the Regent Hall Band (his successor insisted on this), he maintained his love for the lost and the needy, serving them at every opportunity, large or small. To the end of his earthly journey Herbert Twitchin remained in step.

Oshawa Songsters Impart Blessings At Fenelon Falls, Ont.

THE Oshawa Songster Brigade (Songster Leader Robert Young) recently visited Fenelon Falls, Ont. (Brigadier and Mrs. W. Stanley) and participated in centenary weekend services. Major and Mrs. Fred Lewis, the Oshawa Citadel Corps officers, accompanied the brigade and led the meetings.

Upon arrival at Fenelon, the brigade travelled to Bobcageon to hold an open-air meeting, which attracted a large crowd.

Evening Festival

In the Saturday evening festival the Oshawa Brigade sang "God's Soldier", "Go Down, Moses", "Hallelujah to the Lamb", "Banners and Bonnets", "A Prayer", and "How Great Thou Art". Other items included a piano duet by Songster Mrs. J. Alexander and Marlie Bryant, a trombone solo by Bandsman Norman Ritson, a reading by Mrs. Wm. Short entitled "The Master is coming", a timbrel brigade march, "Silver Star", and an instrumental ensemble which played "Golden Jubilee".

Sunday morning the brigade conducted an open-air meeting and took part in the holiness meeting. The brigade's vocal items were "Sing to Jesus" and "I Dedicate Myself to

Thee". Major Lewis gave the message from the Word of God.

On Sunday afternoon the hall was filled, and the audience was delighted with the presentations by the brigade.

During the evening meeting the brigade sang "The Place Called Calvary" and "Save Me, Dear Lord", which brought blessing to the listeners. The soloists were Mrs. J. Alexander, Dorothy Stubbings, and Murray Whitehead. Mrs. Major Lewis delivered the gospel address.

This outstanding weekend was climaxed by a short "after" programme, when several request items were sung.



War Cry Sergeant M. MacNicol of Powell River, B.C., with organ which he has donated to the corps. With him is Captain T. Wagner.

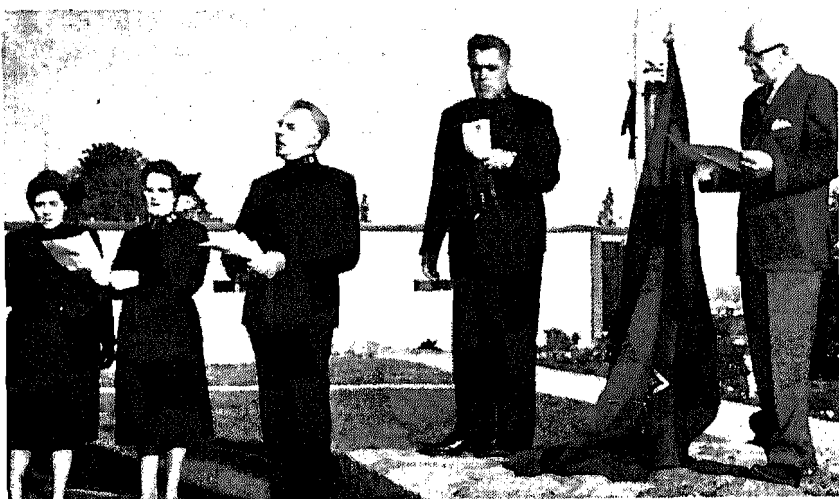
"Joy Strings" To Serve As Evangelical Unit

WITH Captain Joy Webb's appointment to the Bands Department at National Headquarters—to take effect after the Centenary celebrations—the Joy Strings, from October 1st, will serve as a rhythm group evangelical unit.

Transported by a mobile unit, these young evangelists will campaign in the British Territory and, through a systematic programme, seek to make a musical and spiritual impact upon the unchurched masses and to encourage and advise rhythm groups already in action.



The Oshawa Songster Brigade, which recently visited Fenelon Falls, Ont. The Oshawa Corps Officers are Major and Mrs. Frederick Lewis.



Participants in Army flag-raising ceremony at the city hall in White Rock, B.C., Corps are (l. to r.) Mrs. Lieut. Hendrick Verstege, Mrs. Lieut.-Colonel Leslie Pindred, Lieut.-Colonel Pindred, Lieut. Verstege and Mayor Harry Douglass.

White Rock, B.C., Marks Second Anniversary And Army's Centenary

A WEEKEND of much activity marked the White Rock, B.C., Corps' second anniversary and also the Army's centenary. About 500 persons attended the various gatherings.

On Saturday evening, the Army flag was raised at the city hall by His Worship the Mayor, Mr. H. Douglass. The Divisional Commander, Lieut.-Colonel Leslie Pindred, replied to the address of the mayor, and explained to the crowd of bystanders the meaning of the Salvation Army colours.

A musical programme, featuring the Bellingham Citadel Band from the Washington State Division, was presented at the Salvation Army hall. The programme was enjoyed by all, and the words of testimony from the bandmen were a means of blessing and challenge.

The Sunday meetings at the corps were conducted by Lieut.-Colonel and Mrs. Pindred. Three junior and two senior soldiers pledged their loyalty to God and the Army as they were enrolled during the morning service.

The Sunday afternoon centennial citizens' rally was held in a local school auditorium. The programme featured the Mount Pleasant Band, the New Westminster Songster Brigade, and the White Rock Male Voice Choir. It was chaired by the Divisional Commander.

The Rev. O. Olsen, president of the local ministerial association, opened the gathering with prayer. Other special guests included the

Mayor and Mrs. Douglass, and Mrs. R. Harris, who is the president of the local Council of Church Women.

The Sunday evening service came to a spiritual climax as three people committed themselves to God at the Mercy Seat.

Throughout the weekend the timbrel brigade, singing company and the newly formed band assisted in the meetings.

Four local churches used Salvation Army officers as guest speakers in their Sunday morning worship service.

Other local Salvation Army activities during the celebration included the presentation of Army books to the local library, and an Army display in the city hall showcase and one in a department store window.

The Chancellor, Brigadier J. Sloan, spoke to the Rotary Club, and Mrs. Lieut.-Colonel Pindred addressed the local Council of Church Women on the beginnings of The Salvation Army.

Professional and business men saluted The Salvation Army by placing a full-page advertisement in the local newspaper.

WILL YOU ANSWER GOD'S CALL?

Applications are being considered for officership training from men and women up to thirty years of age, and from married couples when the husband is not more than thirty-five years of age. In special circumstances these age groups can be exceeded. Write to 20 Albert Street, Toronto 1, Ont., or to 12 Springdale Street, St. John's, Nfld.



SALVATION ARMY COLOURS BLESSED IN EDMONTON CATHEDRAL

The Salvation Army colours are carried into All Saints Cathedral, Edmonton, where they are accepted and blessed by the Bishop, the Right Rev. Gerald Burch. The Divisional Commander, Lieut.-Colonel W. Pedlar, gave the address, and Advisory Board Chairman Dr. Stanley McCuaig and Major W. Hosty read portions of Scripture. The Edmonton Citadel Band supplied the music.

The Trade Department

Dear Bandmaster:

No doubt you know that Salvation Army bands are going into low pitch with their instruments. We here at the Trade would be happy to take care of your needs in this connection. The most economical way is to have sleeves made for all the slides, but for this change we should know the make of the instrument and its serial number. For really old instruments, and models other than S.A., Booseys (Imperial and Besson) and Conns, the instrument should be sent to us to examine. Some Canadian bands have already gone into low pitch. We stand ready to advise you, and give you any information you might desire.

A. CALVERT (Lieut.-Colonel),
Trade Secretary

SPECIALS AT "THE TRADE"

ATTENDANCE CARDS AND SEALS

1801 — Jesus, Our Shepherd	Attendance Cards 60c a doz.; Seals 55c a doz.
1804 — Fishing in Galilee	" " " " " " " "
1805 — Going to Church	" " " " " " " "
1806 — Trains	" " " " " " " "
1807 — Sailboats	" " " " " " " "
1808 — Ranch Life	" " " " " " " "
1809 — Bird Bath	" " " " " " " "
1810 — Entering Church	" " " " " " " "
1811 — Jesus and the Children	" " " " " " " "
1812 — Match the Animal	" " " " " " " "
1813 — Jesus and Mary at the Well	" " " " " " " "
1814 — The Harbour	" " " " " " " "
1815 — Noah and the Rainbow	" " " " " " " "
1816 — David and Goliath	" " " " " " " "

(Cards \$4.50 per 100)

BOXES OF STARS — 15c a box

Gold — 100 in a box15
Silver "15
Red "15
Blue "15
Green "15

BUTTONS

Attendance — I Brought One	Doz. .40 — 100	3.00
Attendance — I Brought Another	Doz. .40 — 100	3.00
Birthday — choice of four kinds	Doz. .40 — 100	3.00
Salvation Army Birthday	Doz. .55 — 100	4.50
Scripture button with picture of birds		each .03
Welcome	Doz. .40 — 100	3.00
Birthday buttons with coloured ribbon "Happy Birthday"		each .08
Welcome buttons with coloured ribbon "We Welcome You"		each .08
Award buttons with coloured ribbon "Memory Award Card"		each .08

CARDS

Absentee — good selection	Doz. .35 — 100	2.30
Birthday Postcards — for all ages — SPECIAL PRICE	4 doz.	1.00
Invitation to party (picture of girls eating ice cream)	Doz. .35 — 100	2.30
Welcome cards to newcomers	Doz. .35 — 100	2.30

Please include postage and packing for all orders under \$15.00.

The Trade Department, 259 Victoria Street, Toronto.



The Salvation Army Hall at White Rock. The corps recently marked its second anniversary.

NEW FIELD SECRETARY APPOINTED IN TERRITORY



LIEUT.-COLONEL Leslie Pindred has been appointed as the new Field Secretary, and will succeed Colonel C. Knaap to that position on September 3, 1965.

The Colonel was born in Inverness, Scotland, and came to Canada as a young lad over thirty years ago.

He entered the work from Smiths Falls, Ont., in 1932, and served in ten Ontario corps prior to his appointment as Divisional Young People's Secretary of the Toronto Division. The Colonel also served in the Men's Social Department, and was at one time the Superintendent of the London Boys' Home.

His last corps appointment was at the Toronto Temple, which he commanded for five and one half years. During that time he sponsored a Sunday morning radio broadcast which was very popular.

As the Territorial Candidates' Secretary, which office he occupied for over four years, the Colonel also served as secretary for the Council of War. Since June, 1960, Lieut.-Colonel and Mrs. Pindred have given outstanding leadership in the British Columbia South Division.

Mrs. Pindred, daughter of Major and Mrs. Harry Everett, was born in Canada and became an officer from London Two Corps in 1933. Before her marriage, she served in five Ontario corps, in four of them as Commanding Officer.

The Pindreds have four daughters, one married in Vancouver, and all of them active soldiers of the Army.

GOSPEL IS TODAY'S NEWS

(Continued from page 10)

incidents of daily employment such as fishing and farming, a woman mending garments or making bread; in short, of everything that had a point of contact for His hearers. That must be the way!

What should never be overlooked is that where there is no sense of need there can be little hope of answering convincingly the question, "So what?" But the varied experiences of life reveal to a man, often unexpectedly, his need of God.

That is when the witness must be ready for action.

—Major Fred Brown

SEEKERS AT BARRIE

Hands have been raised for prayer and several seekers recorded during recent meetings at Barrie, Ont. The jail services are proving effective, with many inmates requesting prayer on their behalf.

THE CHIEF SECRETARY'S COMMENTS

NEWS ITEMS FROM ACROSS THE TERRITORY

Gathered by Colonel H. G. Wallace

THIS WEEK'S COMMENT: The Christian is called upon to face the foe and yield no ground. His armour consists of truth, righteousness, peace, faith, salvation; and his sword is the word of God. In this spiritual armour no provision is made for retreat—the warrior's back is unprotected.

NATIONAL INFORMATION SERVICES: The Territorial Commander has decided that the Special Efforts and Publicity Department shall be separated. Lieut.-Colonel Alfred Simester, the present Secretary in charge of this department, has been appointed by the Commissioner to oversight the new National Information Services, which will include television and radio work. As the result of the goodwill of the press throughout Canada toward the Army during the Centenary Year, unique opportunities of newspaper publicity have opened up and call for constant and specialized attention. Lieut.-Colonel Willison Pedlar, presently the Divisional Commander of the Alberta Division, becomes the Special Efforts Secretary, and among other things will be responsible for the organization of the many outstanding events during the remainder of the Centenary Year, and those planned for 1966.

HOLIDAYING AT JACKSON'S: The twenty-two officers' holiday cottages at the Territorial No. 1. Camp at Jackson's

Point are filled with furloughing officers, even though many of the officers who regularly do so are overseas this year. Brigadier and Mrs. E. Nesbitt, the camp directors, are busily engaged in providing every facility for the comfort and enjoyment of the officers on vacation, as well as overlooking the children's fresh air camps, which are a feature of the summer season.

MEETINGS AT JACKSON'S: It was a pleasure, with my wife, to have the opportunity of conducting a day of meetings on a recent Sunday in the "Norman Boyle Auditorium" at the No. 2 Camp, Metro-Toronto Divisional Camp. One hundred young people under Major and Mrs. J. Craig were enjoying the training of the vocal camp, under the direction of Sister Mrs. Freda Lambert of Leigh-on-Sea, England, and added their inspiration in song to these very well-attended meetings.

RETURNING TO MISSIONARY SERVICE: Captain and Mrs. John Nelson have left Canada to return to the Central America and West Indies Territory where they have previously served successfully. During the past three years since returning to Canada, the Captain and his wife have been in charge of the Brampton Corps, but are now pleased that the opportunity to return to overseas service has again come to them. Our comrades have been appointed to Rio Abajo Corps in the

Panama Canal, and I would ask for the interest and prayers of their Canadian friends as they take up this new task.

THE FIELD SECRETARY RETIRES: The day after the Territorial Commander returns from overseas, on Tuesday, August 10th, he will conduct in the North Toronto Citadel a public retirement meeting to honour the many long years of service and able leadership of the Field Secretary and Mrs. Colonel C. Knaap. The Honourable Paul Hellyer, the Minister of Defence in the Federal Government, will represent Mr. Lester Pearson, the Prime Minister of Canada, at this gathering which will be full of interest and thanksgiving.

LONG YEARS OF SERVICE: The following officers are honoured in that they have been presented by the Commissioner with a Long Service Star denoting that they have completed thirty-five years of service as Salvation Army officers: Lieut.-Colonel Mabel Crotty, Lieut.-Colonel Wm. Ross, Brigadier Ivan Halsey, Brigadier Chas. Hickman, Brigadier Hezekiah Pilgrim and Mrs. Brigadier Willis Watts. Our sincerest congratulations are extended to these comrade officers.

THIS WEEK'S PRAYER: "Dear Heavenly Father, do equip me with Thy heavenly armour that I might be protected from the fiery darts of the evil one, and prove to be a victorious Christian always. Amen".

NEWS ABOUT PEOPLE

Mrs. Colonel H. G. Wallace has been bereaved by the passing of her sister-in-law in Sydney, Australia.

Brigadier H. Boyd, the son-in-law of Lieut.-Colonel and Mrs. H. Beckett (R), has been suddenly promoted to Glory from his office at the Territorial Headquarters in Scotland. He was the Secretary for Field affairs and Special Efforts in that territory. Major May Walter was visiting Brigadier and Mrs. Boyd and was able to render assistance and support to her cousin, Dorothy, during this sudden bereavement.

Captain and Mrs. Wesley Wiseman have welcomed a baby boy into their home.

Major and Mrs. Arthur Robinson request special prayer on behalf of their daughter, Mrs. Lieut. Lawrence Wilson, who has been unconscious in a Halifax hospital for the past three months, following a cerebral hemorrhage.

The father of Captain Wilmot Linder passed away recently at Woodstock, N.B.

Mrs. Major Joseph Monk and family wish to thank those who sent expressions of sympathy in connection with the recent passing of their mother, Mrs. John Butt, of Carbonear.

Brigadier Nora Brokenshire wishes to thank all those friends who sent letters and cards during her recent stay in hospital.

A baby boy has been welcomed into the home of Captain and Mrs. William Bird of the Vancouver Harbour Light Corps.

Sr.-Major Victor Thompson (R) of Toronto has been promoted to Glory.

Captain and Mrs. William Hopkins have welcomed a baby boy, Robert William, into their home.

OFFICIAL GAZETTE

PROMOTION—

To be Captain:

Lieutenant Raymond Piercey

ADMITTED TO LONG SERVICE ORDER—

Major Arthur Evans

Mrs. Major Arthur Evans

Major Abram Pritchett

Major Aubrey Rideout

Mrs. Major Alphaeus Russell

MARRIAGE—

Lieutenant Gilbert St. Onge, out of Notre Dame West, Montreal, on June 23rd, 1963, and now stationed at Campbellton, New Brunswick, to Lieutenant Marilyn Hollingworth, out of Barton Street, Hamilton, on June 23rd, 1963, and last stationed at Fredericton Citadel (Edge-wood Outpost), at Barton Street, on July 17th, 1965, by Captain Donald Hollingworth.

Edgar Grinsted

Territorial Commander

COMING EVENTS

Commissioner and Mrs. E. Grinsted

North Toronto: Retirement of Colonel and Mrs. C. Knaap, Tues Aug 10

Grand Falls: Newfoundland Congress, Wed-Mon Aug 18-23

Toronto: Opening, Brengle Institute, Tues Aug 24

Los Angeles, California: Thurs-Tues Aug 26-31

Colonel and Mrs. H. G. Wallace

North Toronto: Retirement of Colonel and Mrs. C. Knaap, Tues Aug 10

Ottawa: Centenary Scout Camp, Sat-Sun Aug 21-22

Ottawa: Mon Aug 23

Colonel and Mrs. C. Knaap

North Toronto: Retirement meeting, Tues Aug 10

Lieut.-Colonel E. Fitch: Winnipeg Grace Hospital Graduation, Fri-Sun Aug 27-29

SPIRITUAL SPECIAL—

Major Ken Rawlins: Bermuda, Music Camp, Sun-Sun Aug 15-22

Captain W. Clarke: Brockville, Sun-Sun Aug 8 - Aug 22; Thurs-Thurs Aug 26-Sept 2

Trans-Canada Centenary Cavalcade

WEDDING

SISTER Edna Funk (Cradle Roll Sergeant) and Brother George Bradley, of Whalley, B.C. were united in marriage recently by the Commanding Officer, Lieutenant A. Follick. Mrs. Frances Allen, sister of the groom and a soldier of Grandview Corps, assisted the bride. Vickie Bradley, niece of the groom, was the flower girl, and Robert Ratcliff of Port Mann assisted the groom. During the signing of the register Mrs. Pat Martin soloed.



Seven senior soldiers are added to the rolls of the Springhill, N.S., Corps. The corps officers are Captain and Mrs. William Head. Eight juniors were enrolled also.

Mayor Addresses Leaguers at Rally

COSTUMED as General William Booth in honour of the Centenary year, Mayor W. Rice of Vernon addressed delegates at the Okanagan Home League Rally in the First Baptist Church of that city.

Travelling by bus, members arrived from Kelowna, Penticton, Kamloops, Rutland and Summerland for the rally, which was led by the Divisional Home League Secretary, Mrs. Lieut.-Colonel L. Pindred. The Centennial theme was established in the opening song, and emphasized throughout the day by dramatic portrayal, old Army songs, costumes and historic exhibits.

Following the roll call by Mrs. Brigadier J. Sloan, each league presented a monetary gift for the special Centennial project, and performed in a brief item. Mrs. Pindred delivered the afternoon address.

The home league local officers of the various corps represented were introduced at a dinner served by the Vernon Home League under the direction of the Home League Secretary, Mrs. B. Smith. Centennial posters and slogans were submitted by every league, the winners being Penticton and Kamloops. Prizes were also awarded to Kelowna and Kamloops for highest attendance, while Vernon and Rutland members were accompanied by the greatest number of guests, each visitor receiving a photograph of the Founder.

In the evening session, a pantomime by the Vernon League, a dramatic portrayal by the Kamloops members and the presentation of "The Divine Call" by the Penticton group were all greatly enjoyed.

—G.L.

"Centenary Stocktaking" Theme of Conference

UNDER the heading of "Centenary Stocktaking", the Southern Ontario Divisional Home League Conference at Camp Selkirk was presided over by Mrs. Lieut.-Colonel W. Ross.

In response to the roll call each corps presented a log book and an original meeting outline. Of particular interest were the meetings demonstrated by Hamilton Temple, Brantford and Dunsuir, while a delegation from Simcoe presented "Around the world with the Home League".

Special guest for the opening day was Captain Jean Brown, soon to return to overseas service, and her moving portrayal of the work in India challenged everyone. Reports from Dunsuir and Niagara Falls leagues on projects undertaken for

Korea and India were presented. Brantford Home League assisted Captain Brown in the first evening vespers, centered on the theme of "light".

Busy hands created original and useful articles in handicraft classes.

Highlighting all events were the quiet times of devotion led by Colonel and Mrs. A. Dalziel (R) and Lieut.-Colonel W. Ross. Mrs. Captain G. Brown and Mrs. Captain H. Beckett gave leadership in the "morning watch".

A capacity crowd was present on the final day for "open house", at which Mr. Jamieson and a group from the "Six Nations Reserve" were present. A fine demonstration of Indian arts and handicrafts was enjoyed, and Mr. Jamieson spoke on the history of the Reserve. Assisting throughout the camp were Mrs. Major L. Titcombe and Mrs. Major R. Chapman.—D.M.T.

UNITED FOR SERVICE



Captain and Mrs. Jack Stanley.

THE marriage of Lieutenant Agnes Heiman and Captain Jack Stanley was conducted by Captain Herbert Snelgrove recently in the Bishop's Falls Citadel.

The bride was accompanied by Mrs. Captain Ronald Goodyear and Songster Cora Deering, while the groom was assisted by Captain Ronald Goodyear and Bandsman Edward Pretty. Catherine Stanley and Desmond Ball were flower girl and ring bearer respectively. Bandmaster Allen Deering sang, "While He leadeth".

A reception was held in the junior hall, with Bandsman Scott Simmons serving as master of ceremonies. Roy and May Stanley, brother and sister of the groom, sang "Until Then". Major Arthur Pike, Divisional Officer for Central Newfoundland, brought greetings.

Captain Stanley has now taken up his new appointment in St. John's as Provincial Youth Officer for Newfoundland.



Miracle Valley

CENTENNIAL

BIBLE CONFERENCE

AUGUST 21 to SEPTEMBER 6

Speakers

Lieut.-Colonel Wesley Bouterse
Dr. C. J. Ralls

Free meals—TENTING and TRAILER SPACE
... best in recreation facilities

For further information write:

THE SALVATION ARMY
HARBOUR LIGHT

119 E. Cordova St.
Vancouver 4, B.C.

"... a vacation with a spiritual purpose."

League of Mercy Worker Honoured at Kitchener

THE annual league of mercy dinner at Kitchener Corps (Captain and Mrs. Gordon Brown) was held this year in honour of the retiring Secretary, Mrs. Thomas Tillsley.

Mrs. Tillsley was commissioned as the corps' first league of mercy member in 1943, and for the past eighteen years has served as the League of Mercy Secretary. Under her leadership the league has grown to its present number of eighteen members. Seven institutions are visited regularly each month for the purpose of distributing War Crys and conducting meetings.

Mrs. Tillsley celebrated her eighty-fifth birthday before failing health made it necessary for her to relinquish her heavy duties.

Glowing Tribute

Special guests present for the dinner included Major and Mrs. Stanley Mattison and the Divisional Chancellor and Mrs. Major L. Titcombe. Major Mattison, representing former corps officers under whom Mrs. Tillsley had served, paid a glowing tribute to her faithful years of service.

Mrs. Titcombe spoke movingly of the kindness that Mrs. Tillsley had shown to her in former years when both resided in London, Ont., and thanked her on behalf of Divisional and Territorial Headquarters for her untiring efforts through the years. She read letters of commendation and congratulation received from Mrs. Commissioner E. Grinstead, Mrs. Colonel C. Knaap and Mrs. Lieut.-Colonel Wm. Ross.

League of Mercy member Pieter Vos represented his fellow L.O.M. workers in adding his words of tribute and presenting Mrs. Tillsley with a gift as a token of appreciation. The closing devotions were conducted by the Divisional Chancellor.

During the course of the evening Mrs. Titcombe presented L.O.M. members Mrs. Mary King and Brother Victor Robinson with their twenty-year and ten-year pins respectively.

Interest and Inspiration

At Home League Camp

THE annual home league encampment, which never fails to bring interest and inspiration to the home league locals of the Metropolitan Toronto Division, was conducted at Jackson's Point Divisional Camp under splendid weather and fellowship conditions.

In the absence of the Divisional H.L. Secretary, Mrs. Lieut.-Colonel Neil Warrander, the camp was directed by Mrs. Major E. Parr. The special guest for the occasion was Lieut.-Colonel Mrs. L. Hepburn, Assistant Territorial Home League Secretary, Eastern U.S. Territory. Accompanying Mrs. Hepburn was Captain Lorraine Sacks, a returned missionary from Indonesia.

Mrs. Hepburn thrilled her listeners with her lecture on spoons. With unusual collector-item spoons, and matching slides projected on screen, she told a story that will long be remembered. Captain Sacks took her listeners across the sea, and recounted stirring experiences concerning her work as a missionary.

Fine crafts in picture-making, millinery and dressmaking kept the home leaguers busy. Films of interest, a candle-light service and entertainment by various groups rounded out a satisfying programme of events.

Of special interest was the showing of early Salvation Army pictures, depicting the exciting and difficult days during the Army's birth and battle for an established place in the world.

More than seventy home league leaders attended the camp, and the spirit of Christian fellowship was clearly experienced during the various devotional periods conducted by officers' wives.



Mrs. L. J. Wittich presents cheque for Army's work to Lieut.-Colonel L. Carswell on behalf of the Alpha Epsilon Chapter, Beta Sigma Phi. Presentation was made at the Lakehead. Looking on is Captain Hubert Tilley.

Welcomes New Canadians

COLONEL G. W. Peacock (R) has been requested by the Kiwanis Club of Vancouver to represent this group at the weekly sessions of the Naturalization Court when new Canadians are presented with their citizenship certificate. The Colonel has been asked, on several occasions, to speak words of welcome to these new Canadians. Their numbers vary from one dozen to over sixty.

The Colonel also represents the Kiwanis Club on the Vancouver Branch of the United Nations. Visits also are made frequently to the Vancouver Harbour Light Corps. On a recent Sunday morning, when nearly 200 converts and their families were present, the Colonel delivered the morning address.

PROMOTED TO GLORY

The funeral service was conducted by the Corps Officer, Captain Hedley Ivany, and attended by many from the corps and surrounding communities. A home league women's vocal group sang one of the promoted comrade's favourite songs. A memorial service was also held, when several comrades paid tribute to Mrs. Harris's Christian life and witness.

* * *



The funeral service was conducted by the corps officer, Captain S. Newman, at the Newmarket Corps. A memorial service was held the following Sunday evening, during which tributes were paid to the sterling character of the departed comrade. The committal service took place at Highland Memory Gardens.

The funeral service was conducted by Captain D. Moore, assisted by Major C. Smith. The memorial service was held on a Sunday afternoon at the Institute for the Blind.

The funeral service was conducted by the Commanding Officer, Lieutenant Glenda French, assisted by Lieutenant Sally McLean. During the service, tribute was paid by Mrs. W. T. Weeks.

—Glenda M. French

SOLDIERS WELCOMED

The home league provided a welcome tea on the following Thursday, receiving Mrs. Rideout as a member.

SOMERSET, BERMUDA (Captain and Mrs. R. McMeechan). A dedication service for the newly-renovated hall here was conducted by the Divisional Commander and Mrs. Brigadier C. Sim. Music for the occasion was provided by the Hamilton Citadel Band and the Somerset Corps Singers. A suitable reading was given by Envoy A. Symonds, and the dedicatory prayer offered by Mrs. Brigadier Sim. Mr. M. A. Gibbons, the property chairman, was the guest speaker on this occasion.

Others who took part were the Reverend C. Butterfield, who brought greetings from the local ministers; Reverend Benjamin, who read from the Scriptures; and Brigadier L. Fowler and the Reverend R. Harvey, who both offered prayer. Following the gathering, refreshments were served on the lawn by the women of home league.



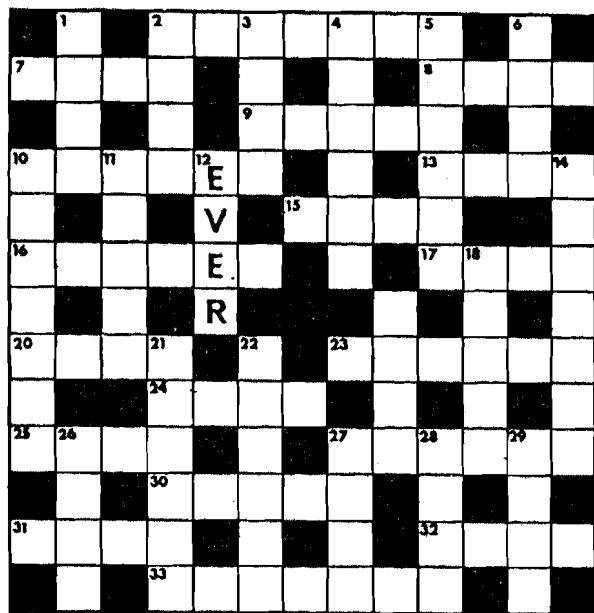
Mrs. Brigadier A. Pitcher (right) dedicates home league flag at Pembroke, Ont. Treasurer Elsie Harper holds flag while Mrs. Captain W. Snelgrove looks on.



Soldiers take part in 74th anniversary celebrations at Pileys island, Nfld. Shown here are Retired Sergeant-Major Albert Denny; two of the youngest soldiers, Diane Boyde and Barry Moore; and the corps officers, Lieut. and Mrs. Sidney Brace. The anniversary meetings were conducted by Captain and Mrs. Joseph Goulding of Woodstock.

REFERENCES ACROSS: 2. Acts 1. 7. Rev. 1. 8. II Chron. 32. 9. Jud. 14. 10. Gen. 18. 13. Matt. 6. 15. Luke 24. 16. Est. 2. 17. Josh. 1. 20. Matt. 7. 23. Gen. 29. 24. Josh. 14. 27. Ps. 50. 31. Gen. 19. 32. Job 28. 33. Prov. 23. **DOWN:** 1. Gen. 25. 2. Mark 14. 3. I Chron. 9. 4. John 20. 6. Josh. 3. 10. Ps. 27. 11. John 19. 12. John 6. 14. Num. 22. 18. I Kings 4. 19. Ps. 27. 21. Mark 10. 22. Heb. 11. 26. I Kings 16. 29. Ps. 60.

Where a dash is printed, the missing word is the required solution. Biblical references are given in a separate section to be used if needed. Solution will appear next week.



SOLUTION TO LAST WEEK'S PUZZLE—ACROSS: 1. HEADSTONE. 8. LIAR. 9. GRACIOUS. 10. TABLES. 13. EASY. 15. LYRE. 17. SPOON. 18. HOUSE. 19. STATE. 20. ASER. 21. HAND. 23. HEARTH. 26. EDMITES. 27. MOLE. 28. PROSPERED. **DOWN:** 2. EARS. 3. DECREE. 4. TROAS. 5. NEST. 6. MILLIONS. 7. PRISONERS. 11. APSE. 12. BLASPHEME. 14. YOUTH. 16. READABLE. 18. HEAT. 20. ADVICE. 22. ALOES. 24. HEAR. 25. HERE.

2. "Lord, wilt Thou at this time — again the kingdom of Israel?"
7. John was in that called Patmos
8. Sennacherib wrote letters to this on God
9. Out of this came forth meat
10. Abraham took this, and milk and the calf
13. These should not be given before men
15. "Did not our heart — within us?"
16. King Ahasuerus loved her above all women
17. God told Jashua that Moses was this
20. A good one yields good fruit
23. Jacob served seven years for her
24. He was a great man among the Anakims
25. What no. 9 across does
27. "Out of Zion, the perfection of beauty, God hath —"
30. Idly and a pound are mixed for a descriptive poem
31. Lot "did — unleavened bread"
32. This is taken out of the earth
33. Those who tarry long at wine have this of the eyes

1. Famous Old Testament hunter
2. Jesus told Peter, James and John to sleep on and take their this
3. Samuel was one
4. "The other disciple did _____ Peter"
5. Go astray and to give a message
6. The priests bearing the Ark of the Covenant stood thus on the dry ground
10. "Such as _____ out cruelty" had risen against him, declared the Psalmist
11. Pilate wrote one and had it put upon the Cross
12. "If any man eat of this Bread, he shall live for _____"
14. Balaam did this to his ass and went with the princes of Moab
18. Solomon was wiser than this Ezrahite
19. The Psalmist asked to be led in a plain one
21. Jesus spoke of it being thus for a camel to go through the eye of a needle
22. By faith Abraham did this
26. This son of Omri did evil in the sight of the Lord
27. A blue-black fruit
28. A blooming girl
29. The Psalmist spoke of casting out his shoe over this place

Staff Changes

*LIEUT.-COLONEL LESLIE PINDRED	--- Field Secretary
LIEUT.-COLONEL ALFRED SIMESTER	--- National Information Services Secretary
LIEUT.-COLONEL WILLISON PEDLAR	--- Special Efforts Secretary
LIEUT.-COLONEL STANLEY GENNERY	--- Divisional Commander, Western Ontario Division
LIEUT.-COLONEL JOHN NELSON	--- Divisional Commander, British Columbia South Division
BRIGADIER HORACE ROBERTS	--- Divisional Commander, Alberta Division
MAJOR LEONARD KNIGHT	--- Divisional Commander, Nova Scotia Division
*MAJOR JOSEPH CRAIG	--- Chancellor, Quebec and Eastern Ontario Division
CAPTAIN ROY CALVERT	--- Youth Secretary, Metro-Toronto Division

The above changes will take effect as from August 26th, 1965, with the exception of the two marked with *, which will be effective on September 3rd, 1965.

MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "inquiry".

BARTON, Edward Lloyd (Called Lloyd). Born January 4/1932 in Maynard, Ontario. Married. Was an orderly at Kingston General Hospital and more recently at the Calgary General Hospital. Letter sent to Calgary address returned marked "Moved, Address Unknown". Slater inquiring on behalf of aged and anxious father who wishes to hear from him.

KALT, Anna—nee Granovsky and daughter Ingrid Hammrich—nee Kalt. The latter lived in Toronto and we have an address. The Kalt family lived in Eisenach, Germany until 1940. Later in Czechoslovakia until 1945. A relative is inquiring. 19-061
KRONIN, Elizabeth (called "Dolly") nee McNiven. Born in Glasgow, Scotland in 1909 or 1910. Married in Canada in 1928. Left England about 1927. There has been no contact for past 30 years. Last known address was in Niagara Falls, Ontario. Mother longs to hear from her. 19-003
MAGEE, Andrew Joseph. Mother seeks her son. Desires to know of his well-being. Born October 8/1921 in Hampstead, N.W., London, England. Was in the Royal Navy. Married in 1950 (approx.) and has a daughter, Olga May, now about 13 years of age. Last heard of April 22/1958. Last known address in Montreal. No replies to mother's letters to him. Top of three fingers on left hand are missing. 19-071

PLAGER, Lyle Kenneth (Called Tex). Born February 8/1940 at Kirkland Lake, Ontario. Was a logger at Texada Island when last heard from in mid 1963. Parents — Melbourne Fraser and Vera Mae Plager of Royston, B.C. Mother wishes to contact for personal reasons. 19-050

RIPPI, Samell (Formerly Sillanpaa, Sami). This man last heard from in 1928. His brother, Lauri, of Kestli inquiring. Samell born at Teuva August 30/1902. Parents Vendla and Samell. Last known address (1928) Kapuskasing, Ontario. Prior to that lived in Montreal, Quebec. (1927). Does anyone know of him? 18-986
UNGER, Jacob (born 17/3/1891 and relatives — Johann Funk (born 6/12/1884; Isaac Funk (born 1/10/1904); Gerhard Duck (Dyck) — (born 1891); David Unger — (born 16/6/1910); a Mrs. Ekaterina Unger Nee Funk is enquiring 19-060

BLESSINGS AT STRATFORD

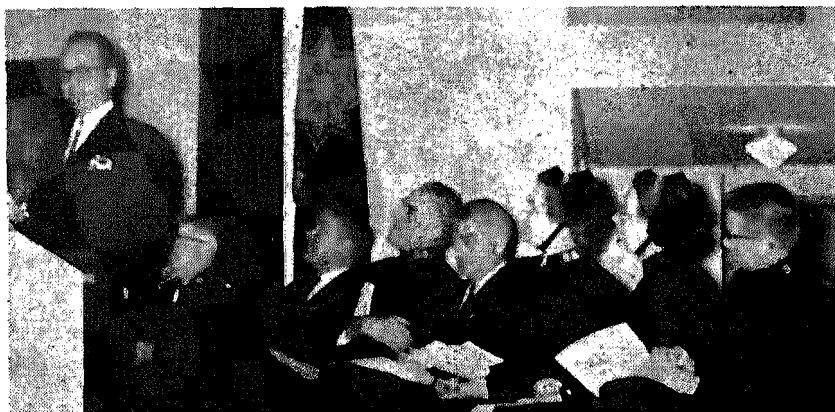
STRATFORD, Ont. (Captain and Mrs. Leslie Carr). A recent week-end's meetings were led by Captain Stanley Burditt, who was supported by the Fort Erie, Ont., Band. On the Saturday, a capacity congregation enjoyed a musical programme presided over by Captain Donald Kerr (Woodstock) and which included instrumental and vocal items.

Spiritual blessing was imparted during the Sunday's meetings, when Captain Burditt presented God's Word in a direct fashion and testimonies were given by Corps Sergeant-Major Ferris and Bandsmen D. Ferris, D. Speakman and H. Welbourn.

The band's public witness at the city hall and in five open-air meetings, including one held in the Festival Park when a large crowd listened to the music and message, was helpful.



Lieut.-Colonel Pindred dedicates the colours during opening of new corps at Richmond. Standing (l. to r.) are Sergeant-Major G. Halsey, the Divisional Commander, and Envoy and Mrs. Nichol.



Mr. Larry Gilbertson speaks at opening of the Richmond, B.C., Corps. Seated (l. to r.) are Brigadier J. Sloan, Reeve Anderson, Lieut.-Colonel L. Pindred, Mr. E. A. Le Cour, Mrs. Pindred, Mrs. Envoy C. Nichol and Treasurer A. Burton.

NEW CORPS OPENED AT RICHMOND, B.C.

Provincial and Local Officials Present

AN OUTPOST extension, pioneered ten years ago by the Vancouver Temple Corps in what was then the Lulu Island Company Outpost, came to full fruition with the official opening of the Richmond, B.C., Corps (Lieutenant and Mrs. G. Newton).

With flags flying (one above the city hall) and a tremendous infiltration of the total community by Envoy and Mrs. Cliff Nichol and the comrades of the outpost, the populace knew what was happening. Radio and press coverage helped to publicize the effort.

The Divisional Commander and Mrs. Lieut.-Colonel Leslie Pindred,

supported by the divisional staff and the Mount Pleasant Band, met with provincial and civic officials for a citizens' rally in the Blundell School auditorium. A large and responsive audience, with a first-class programme, made for a thrilling and challenging evening.

Special guests who brought greetings included Mr. E. A. LeCour, M.L.A. for Richmond; Mr. Larry Gilbertson, of the Chamber of Commerce; and the Rev. Peter Price, President of the Ministerial Association. Lieut.-Colonel Pindred was the chairman, and brought a centennial message. Mrs. Pindred read from the Scriptures, and Envoy and Mrs. Nichol and Brigadier James Sloan participated. The Mount Pleasant Band (Bandmaster Don Cutler), pianist Dianne Pindred, and elocutionist Songster Leader Don Morrison provided the musical programme.

Sunday marked the occasion of the official opening of the corps. Vancouver Temple Songsters (Songster Leader Jack Muir) were the musical guests. A corps flag, donated by Corps Treasurer and Mrs. A. Burton in memory of the late Bandsman Garnet of Calgary, was dedicated by the Divisional Commander, as well as a national flag, donated by the Treasurer and Corps Sergeant-Major George Halsey.

Brigadier Sloan led the opening exercises of the meeting, and Mrs. Lieut.-Colonel Pindred addressed the women of the corps. Captain M. Webster commended the young people's corps locals and workers for the successes registered during the year. Two representative young people gave testimony and Temple Songster Pat Walker sang solos. The brigade was heard in a number of items.

Following the reading of the Commissioner's and the Field Secretary's letters of congratulations, the Divisional Commander spoke briefly and then declared the outpost officially opened as a corps. Amid rejoicing and thanksgiving the comrades dedicated themselves to God and pledged loyalty to Christ and the Army.

The salvation meeting found a well-filled hall of persons eager for joys and blessings. A divisional vocal quartette, including Brigadier B. Purdy, Brigadier M. Rankin, Captain M. Bond, and Songster Leader Reg. Rowett (R), gave valuable vocal assistance. Following the message by the Divisional Commander, one seeker sought salvation.



The Army is featured in window display in Richmond civic centre.